



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600014948W







110

---

A N  
A T T E M P T  
T O W A R D S T H E  
E U L O G I U M  
O F

*Conyers Middleton, D.D.*

Who departed from Life, *July* 28, 1750.

---

[Price Six-pence.]

11124 d. 1

THE NATIONAL ARCHIVES

11 A

1941

THE SCHWARTZ

1941

1941

1941

1941

1941

1941

A N  
A T T E M P T  
T O W A R D S T H E  
E U L O G I U M  
O F

*Conyers Middleton, D.D.*

Who departed from Life, *July 28, 1750.*

---

*By* PHILELEUTHERUS LONDINENSIS.

---

*Nec — quicquam simile aut secundum.*

---



---

L O N D O N :

Printed for T. CARNAN, in *St. Paul's Church-Yard.*

THE NEW YORK

LIBRARY

OF THE CITY OF NEW YORK

TO

THE BOARD OF ALDERMEN

OF THE CITY OF NEW YORK

A

RESOLUTION OF THE BOARD OF ALDERMEN

APPROVED BY THE BOARD OF ALDERMEN

ON THE 11TH DAY OF JANUARY 1891





---

A N  
A T T E M P T  
T O W A R D S T H E  
E U L O G I U M  
O F

*Conyers Middleton, D. D. &c.*

**H**IS Performances in *Latin* and *English*, will be lasting Evidences of his being Master of both. By an innate Strength of Genius, he attained to a superior Excellency in his Native Language. He could have no Models. For it is almost incredible, how inconsiderable his Acquaintance was, with our most celebrated Writers. His Stile was self-formed. But tho' he became so accomplished without any Assistance, from the Moderns, yet they who have the Advantage of his Manner, will be guilty of an unpardonable Neglect, if from hence they do not make all proper Improvements.

Every

Every valuable Ingredient entered into his Compositions. Simplicity and Energy, Purity, Politeness, and great Perspicuity, are the distinguishing Qualities of all his Writings. In ~~them~~ no true Ornaments are wanting; nothing is forced; nothing affected; all is plain, natural, and easy.

They are yet still more valuable for their intrinsic Matter. The Observations, are just and instructive; the Reasoning, close and consistent. With a peculiar Address and Felicity, ~~the~~ Weakness and Fallacies of his Adversaries, their Vanity, Conceit, and Absurdities, are exposed. From his Pen, the empty and self-sufficient, the popular and applauded Names received their deserved Chastisements. It was his Opinion, and it will ever be maintained by the truly Magnanimous, that Dignity of Station and Character afford no Exemption. If, in an ostentatious Manner, they will entertain the Public with Chimæra's, and trivial Conceits, is it not the Duty of the Qualified, to expose such Proceedings in the most odious, glaring, and ridiculous Lights? Herein the Great MIDDLETON greatly distinguished himself, to the Terror and Confusion of those who had been in the long and secure Possession of eminent but undeserved Fame.

The Integrity of his Heart, supported and raised the Abilities of his Head. His sincere Enquiries after, his earnest Attachment to Truth, and his intrepid Discoveries, procured him the highest Esteem of the Friends,  
and

and the malignant Resentments of the Enemies of Truth.

His Letter from *Rome* gave Umbrage to Bigots; his Letter to *Waterland* inflamed their Rancour and Indignation. It is remarkable, that the Latter was written at *Wimble*, by the Direction of its then noble Owner; who for some Time greatly approved, and particularly recommended the Performance. But he could not long withstand the noisy Clamours of his Party. He changed his Mind and Measures of Conduct. This obliged the prudent Author to break off all Alliances and Connections with such a Patron.

*Waterland*, more abundantly than any other Author, has secured to himself the lasting Contempt and Aversion of all Men who impartially think. In a petulant, vivacious, and most presumptuous Manner, he contradicted all the Suggestions of common Sense, and propagated the most palpable Absurdities. His critical, metaphysical, and moral Works, have infected our Seats of Learning with sublime Nonsense and Jargon. Whatever his real Designs and Opinions were, he has, in Fact, beyond all others, been serviceable to the Cause of Scepticism and Infidelity of the most pernicious Kind. And yet the latter Writer alone has been loaded with scandalous Reflections. His Performance has been wholly ascribed, to his envying the Fame and Distinctions which this pert Babler for establish'd Opinions then possess'd. It is natural for Men, who have

have corrupted their own Ways, to ascribe the worst Actions of others to corrupt Motives.

The excellent and immortal *Free Enquiry*, and *Introductory Discourse*, have been branded and loaded with the most invidious Reflections and partial Prejudices. Affectation of Singularity, Enmity to revealed Religion, to venerable Martyrs, and primitive Christianity, have been the proclaimed Inducements to this Undertaking. Such is the Usage which the ablest and most consistent Advocate for Protestantism, has received from Great Prelates and Great Divines, who call themselves Protestants. But it is a well-known Circumstance, that Necessity, and not Choice, obliged him to make his Enquiries. Nothing could be more irksome and disagreeable to his Taste, than conversing with Authors whose Manner is so different from the finished Performances of the ancient *Greeks* and *Romans*, who, 'till then, had been his only Familiars. The Use and Application a Popish Adversary had made of these venerable Names, moved him to search into the Validity of their Authority. After mature Preparations, he favoured the World with a faithful and undisguised Representation of Ecclesiastical Antiquity. If the Pictures are offensive to the Delicate, the Ignorant, and to those who by Interest and Prepossessions, are induced to support Falshoods and Impositions, where are we to fix the Blame? Vain and senseless have all Attempts been to prove his having deformed the Originals. Many excellent Advantages may from hence be suggested; and very bad Inferences may

may be deduced, from the very best Things. Are not human Liberty, and Freedom from Slavery, the greatest Blessings and Privileges of this World? But have not the greatest Mischiefs and Evils been their Consequences?

It is a popular Clamour, If the primitive Fathers were such Men, and acted such a Part, as has been represented, will it not from hence be inferred, that the Whole of Christianity is a Fraud and Cheat? But because perverse or designing Men make such Reflections, is Truth to be suppressed? Must we continue to treat the World with Falshood and Imposition? The natural Instructions and Uses such Discoveries afford, are very different. We are to call no Man Master, nor blindly to submit to any Authority. Things, not Men, are to be regarded.

We are not to cherish a Conceit and an Imagination, of the Worth and Excellency of ancient Names, and then reject the clearest Instances of their bad Behaviour, because inconsistent with their supposed Characters. Nor are we to prevaricate, or with fictitious Colours and Pretences, to excuse the evil Actions of imaginary good Men. What is bad in itself, can receive no Mitigations of its Malignity from Antiquity. These Things are the more to be proclaimed, and the World is to be the more fore-warned, because of the greater Danger of being deluded by such venerable Authorities. The Delusions and Corruptions derived from hence,  
B
have

have been carried to the utmost Length and Excess by the *Roman Church*:

The Claims of this Church to Infallibility, and the absolute Submission of so great a Part of the World to its Demands, is more to the Disreputation of human Nature, and a higher Instance of Folly and Dishonesty, than any Thing which has occurred since the Origination of Mankind. In their Doctrines is contained the utmost Depravation of natural and revealed Religion. By their Constitutions and Practices, the kind, the tender, and human Affections have been perverted, and every Thing cruel and merciless enforced and habituated. And yet with lying Pretences, and false Colours are these Things disguised or denied. We seem tacitly to admit the Truth of their Apologies. They have full Liberty for their Publication. All due Horrors for this dire and flagitious Superstition daily abate. What Gratitude and Praises are due, to the supreme Disposer of all Events, who raised up this sagacious Enquirer, at so proper a Season! A Man whose whole Attention was turned to the Service of Truth and Virtue, and consequently of Religion, which without the former is a mere Nullity.

Such an early Departure from the Simplicity of the Gospel, and the being addicted to lying Wonders, as he has described, is not in the least surprizing. This ever has been the Fate and Abuse of the best Institutions. During the Lives, and immediately after the Decease

Decease of the Apostles these Things happened. Of them have we not plain Predictions and pregnant Intimations? (*Acts xx. 30.*) *Also of your own selves shall Men arise, speaking perverse Things to draw away Disciples after them.* (*2 Th. ii. 7.*) *For the Mystery of Iniquity doth already work.* The Book of the Revelations, however in general obscure, aboundeth with clear Intimations to our Purpose.

What he has said on the Subject of Martyrdom, is not the least sagacious, and is perhaps the most instructive of any Thing in the whole Work. The Merit of this ultimate Proof of Sincerity and good Meaning, is more disparaged by the Apostle. (*1 Cor. xiii. 3.*) — *And though I give my Body to be burned and have not Charity it profiteth me nothing.* The truest Proofs of our Benevolence to Mankind, consist in our giving them worthy and becoming Notions of the Supreme Being, and of our proper Duties and Regards to him. From this most evident Truth the Consequence is obvious, that, the modern Papists excepted, these Ancients have of all Men been most uncharitable and unbenevolent. Their Accounts of the Merit of Monkery, and particularly of *Simeon Stylites*, inculcate Notions of the Supreme Being, equally horrid and despicable. They plainly suppose him to have Pleasure in the painful and abusive Treatment of our Bodies. Far from being a Duty to do ourselves no Harm, and thankfully to use all the Comforts and Accommodations of Life, distorting, tormenting, and renouncing the Use of all

his Blessings and Favours, is the most laudable Exercise. From their Patterns of Perfection we learn, that foolish and freakish Tricks are infinitely agreeable to infinite Wisdom. They are so meritorious, as to intitle the incomparable Performers, to have the Favour of such Exertions of Divine Power, as they intimate in their Addresses to Heaven. For his Extravagancies and Excesses this Monk was most distinguished. But renouncing the World, Penances and Mortifications are common to all.

Whatever the real or imaginary Pretensions are for a Monastic Life, they must be attended with a sour and selfish Disposition. Society in some Degree is necessary, to our being and well-being in the World; they who have worked themselves up to the most self-sufficient and independent Condition, on Trial will find this to be Fact. But suppose this was not the Case, why should we withdraw ourselves from being serviceable? But it is pleaded, that the Intercessions of the Retired, are particularly available with Heaven. Thus the idle and useless are in higher Favour than others with Him, who is Good, who doth Good, and whose Goodness is over all his Works; peculiar Efficacy and Success is ascribed to tedious Litanies perpetually repeated, tho' the Author of our Religion has told us, *we shall not be heard for our much Speaking.*

Miracles are only proper on great and important Occasions, and they who are intrusted with the  
Power



Power of working them, must be Persons qualified and commissioned in an extraordinary Manner. But to trifling Men, and to trifling Occasions, they were ascribed in these Wonder-working Ages. The most intolerable of all Pretensions are, the miraculous Efficacy and Sanctity ascribed to Relicts. Of all Affronts to common Sense, this is the most abusive. Travellers inform us, that the Subjects of *Pegu*, while they had their particular Monarchs, preserved all their Excrements. They reduced them to Powder, applied and used them on all Occasions. Great and many were the Benefits they received from them. Why was not this Method observed with regard to the original Saints and Martyrs? The paring of their Nails, the clipping of their Hair, and whatever had been incorporated, by so intimate a Relation, must have derived as signal an Efficacy as any Thing that remaineth after the ceasing of Life. Had such Precautions been used, what an abundant Treasure of precious Relicts had been dispersed throughout the World.

I could easily enlarge, and proceed to other Particulars, but what has been said is sufficient for my present Purpose. Had the incomparable Author lived, he would have animadverted on his Antagonists in his inimitable Manner. In the Opinion of those who are disposed to sober and impartial thinking, they neither deserve, nor want an Answer. But to have seen their Petulancy and Blunders exposed and chastised, by so masterly a Hand, would have afforded

forded great Pleasure and Satisfaction to all Lovers of Truth. Such further Improvements and Explanations as he could have given, are not to be expected from any other Hand.

The Merit of most of his other Performances is equal and uniform. For some Particulars which appear exceptionable, proper Apologies were intended.

I have greatly exceeded my first Design, and could add a great deal more. Something better, and much more to the Purpose, it is hoped will be communicated by his intimate Friends and particular Acquaintance; a Happiness to which my Situation did not give me the Opportunity of being admitted.

A greater Instance of neglected Merit was never known, than in the Case of this most meritorious Writer. If I am rightly informed, his Salary as principal Librarian, was no more than fifty Pounds a Year. What he received from a Living, which was not given till a very few Years ago, amounted to about the same Sum,

The Reflections and Repentment such a Subject demand are ineffable. Something perhaps may be hereafter attempted, in order to render to every Man his Due.

The

The Writer's high Respect for Dr. MIDDLETON's Memory engaged him to publish it to the World, as soon as possible. He doth not expect to have it regarded in any other Manner, than as an Instance of the most zealous sincere Affection for real Worth ; and he is as sensible as any of his Readers can be, of the Inequality of the Performance to the Dignity of the Subject.

*F I N I S.*



































































































